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used to deal with the largest themes. And it is of great value further, in that it offers a clear testimony to the hope of personal immortality, the more significant in this day, when distinguished theologians are disposed to dismiss the matter as merely an interesting but negligible speculation.

And I look forward to the Great Adventure, which now cannot be far off, with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow, looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off, and I put out to sea, I think I shall still be standing in the bow, and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me.

ALONZO KETCHAM PARKER

UNIVERSITY OF CHICAGO

BRIEF MENTION

DOCTRINAL

MERZ, JOHN THEODORE. *Religion and Science. A Philosophical Essay.* Edinburgh and London: Blackwood, 1915. xi+192 pages. 5s.

A discussion of religion by so competent a student of modern philosophical and scientific thought cannot fail to be valuable and suggestive. Yet there is nothing startling in this essay. It attempts no philosophy of religion. It rather seeks to examine and to interpret what might be called the common-sense view of religion.

The starting-point of the discussion is the familiar distinction between the "inner" world of our experience and the "outer" world of things existing in time and space. Science seeks to elaborate this outer world into a complete and all-inclusive system. But this ideal unity is secured only by filling in the many gaps in our perceptions by hypothetical substances and laws. Thus the completeness of nature is achieved only as the creative imagination belonging to the inner life supplies material of its own. The outer world is really less of a *continuum* than is our inner experience. And even the conception of nature which we attain is due largely to sharing the ideas and hypotheses of other persons, rather than to actual perception. It is a perverted notion, therefore, that the inner life should be subordinated to the outer world.

Merz suggestively calls attention to the permanent value of great literary or artistic interpretations of life as contrasted with the ephemeral character of scientific books. In spite of its vagueness from the scientific point of view, the inner life has a relatively stable form of existence. Thus religion, notwithstanding its inability to give an exact scientific account of itself, is secure in its place. If once this view of the significance of the inner life be admitted, religion can affirm things beyond the domain of science. Thus the transcendence of God and the ideas of revelation and miracle are explained and justified.

This apologetic is familiar, but it is here set forth with an absence of philosophical pretensions which will commend it to the "common-sense" man.

G. B. S.